

5th Session for International Forum on Crime and Criminal Law in the Global Era concerning Anti-corruption.

Beijing - October 26-28, 2013 Gustavo Korte – São Paulo, Brazil - www.gustavokorte.com.br

Central Theme

"The Severity, Causes and Countermeasures of the Global Corruption". The content is divided into three parts: (1) the severity of global corruption and its characteristics; (2) the root causes of global corruption; (3) the countermeasures of preventing and controlling global corruption. These three parts are interrelated and indivisible.

The Eleventh United Nations Congress on Crime Prevention and Criminal Justice, which was held in Bangkok from April 18 to April 25, 2005, pointed out that, in its official report Corruption: threats and trends in the 21st century, "In the world of relative turmoil produced by the radical changes of the post cold war era, there are new opportunities and incentives to engage in corrupt practices. The assumption that free markets and non-interventionism are the remedy for corruption is challenged by recent experience. It now appears that each sociopolitical and economic system produces its own version of corruption and that no system is completely corruption-free."

Little contribution to the 5th Session for International Forum on Crime and Criminal Law in the Global Era concerning Anti-corruption.

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Gustavo Korte - São Paulo,

Brasil

Ladies and gentlemen,

Dear professor Bingsong He,

My best regards and thanks to have been honored by your invitation.

Professor Emilio Viano, thanks for my introduction to Prof. Bingsong He.

Walking on and researching the routes of knowledge we are all pilgrimos. That sort of pilgrimage claims for methodology and intention, wishes and believes.

I hope that we all shall be able to satisfy those previous conditions.

I- How to identify the root cause of corruption?

We start considering the central theme elected for the *5th session of the Forum*, elected as "*Anti-Corruption*". Therefore, our intent is to collaborate to answer the questions below:

I - What is the root cause of corruption? What is the physic nature of corruption? There are distinct categories, forms and reasons that contribute to classify and measure corruption?

II- Different types of corruption of each social political and economic system have are formed as consequence of different reasons ?

III - Should be different the causes of corruption ?

IV - Does corruption exist as consequence of human social structures and systems?

V – How to control and to be winner against corruption?

Firstly, I will be focused on the methodology to be adopted to answer those questions. *Methodology to knowledge* means to choose the best ways to fill up the route for abstract and empiric sciences. Not only empiric and abstract ways shall offer the shortest method enough to make sure our conclusions. We need to be also rational, pragmatic, skeptic and accept the intellectual authority of many previous scientists and philosophers that have applied their lives to research and to think. It seems to me necessary to study the *scientific nature* of the mystic clouds that covered the ways of knowledge in the beginning of human intellectual activity because they have given the basis of what we think today.

The first step is to have in mind *firmed concepts about corruption and anti-corruption*, what means to be able to *identify and recognize* both phenomena in the various fields of knowledge.

The best route seems to adopt transdisciplinary methodology, which transcends the usual ways of specific or particular sciences and philosophies.

Transdisciplinary methodology is based on four postulates:

1. *Complexity* : there is no isolated phenomena, because every phenomena is complex, linked, related or reported to something else supposed to be real, virtual or both simultaneously;

2. All phenomena may be identified simultaneously in distinct levels of reality.

That means that we exist and think simultaneously in different levels of reality;

3. The *other*, unidentified, undetermined and not limited, is present in all phenomena; and

4. The *sacred* exists in all relations and references like the scenery where the observer is located, positioned and related to space-time-matter and energy.

Transdisciplinary ways suggest to pay attention and try to identify what seems to be *mystic, authoritarian, rational, empiric, skeptic, pragmatic, lovely* and the *intuitional* aspects involved with the whole phenomena of *corruption*.

Going through transdisciplinary methodology we believe in completing the necessary supports to obtain the best conclusions. All the ways of thinking have to be considered contributors to transform that pilgrimage in a completed mission.

II – Mystic roots of *corruption and anti-corruption*.

The numbers have given very important contributions to Chinese structure of thoughts. They confirm the language, the rites and the legendary history of Chinese

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communities, because, as quantitative symbolic language they are able to reveal more objectively the empiric order of feelings, emotions and human characteristics.

Harmonic combinations of movements, sounds, space, time, matter and energy are defined by the combinations of greatness. That means, by combinations, settling and exchange of numbers.

Exchanges emerge from the action of exchange forces.

Consulting the Science Dictionary we learn:

Exchange force is a force that results from the continuous interchange of particles between two or more bodies. The exchange of electrons between two atoms or molecules, for

example, is an exchange force, as is the exchange of gluons between quark in the strong nuclear force...

...We know that gluon is the subatomic particle that mediates the strong force. The exchange of gluons between two quarks changes the color of the quarks and results in the attractive force holding them together in hadrons. Gluons are bosons, a group of subatomic particles...

...Quark is any of group of elementary particles supposed to be the fundamental units that combine to make up the subatomic particles known as hadrons(baryons, such as neutrons and protons, and mesons. (The American Heritage. Science Dictionary. Houghton Milflin Co. Boston:2005)

To identify the order of the natural hierarchy of all the existent beings we need numbers. Economic, social, scientific human conquests are expressed by numbers. The distinctions between singular and plural, totality and fragments, part and whole are established using numbers.

Human needs, lives and memories are quantified and ordered by numbers.

The numbers give quantitative forms to the human thoughts and induce human intellect to project what is conquered by mind on physic and abstract approaches. They are used to transform qualities on quantities and to establish correspondences between

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empiric and potential facts, imaginary and existent beings. They allow us to restore the idea of past phenomena and to project them to the present and to the future. We are induced to believe that numbers are essential attributes to human lifes.

From ancient Chinese historic memory we have received the text of *The nine sections of Great Rule* (Hong Fan) reporting that the numbers of the *Heaven Calendar* have been trusted to Chouen¹, the last of the mythic emperors, invested by the *Heaven Power* to work with them in benefit of the people. Being that, since the most ancient times the Justice in China has been connected with sacred numbers.²

By the time, Chinese history teaches that the human beings are linked by nature with the past, their ancestors and believes. Compared with other nationalities the biggest difference is that Chinese people have preserved the best commands of tradition meanwhile others peoples have not cultivated them, but let them die.

Observing the Chinese original forms of thinking we agree with Professor Dr. Anne Cheng when she writes *that the language in the ancient China is available not because its descriptive and analytic capacity but by its instrumentality*.³ Numbers have been a basic instrument of the Chinese culture.

Knot cords have been adopted by Chinese emperor Shen Nong since the middle of the first millennium before Christ. Numbers have the power to announce disturbs and deviation in process of development. Chine Soul, structured by the most ancient traditions, did not allowed the corruption contaminate their essential mental structure and did not permit corruptors affect the traditional systems of community entities. Chinese Ideal has always suffered offenses. But the structure of the Chinese Thought has been strong enough to offer an effective resistance against the internal or external offenders. Chinese People reaction has always been winner in the war and in the results of the revolutionary processes. In the old times, if the offenses to Chinese Soul came from the governors, they have been dethroned under the argument because they have lost the *Heavens support*.

¹ Chouen. (2255-2206 b.C.) Chinese semi legendary emperor.

² VANDIER-NICOLAS, Nicole. Histoire de La Philosophie (. Ed. Pléiade). *La philosophie chinoise des origines au XVIème siècle*. Paris:Ed. Gallimard.1986, p.264.

³ CHENG, Anne. *Histoire de La Pensée Chinoise*. France: Ed. Du Seuil. 1997.

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External offenses directed to Chinese People have been repelled by the fantastic internal power of resistance, even when the exercise of that internal force has cost millions of lives and unimaginable efforts and sacrifices.

How should it happen? The answer is referred to the Chinese believes.

People from western cultures, have received very important lessons from Chinese culture, related with the philosophic thoughts of Lao Tseu (VIth century before Christ) and Kung Fung Tseu (Vth century before Christ). The Tao pointed out *Mystery* in relation with *what is Sacred*, to the *Immutable Principle* and what is behind the *Door for the subtle essences*.

The individual existence needs to have a singular and personal answer for men and women. It means that all people have to work and produce at least to themselves what they think will satisfy their essential needs to survive.

That sort of *personal obligations* conduces to a form of an *individual responsibility in face of the community*. That responsibility is the essential abstract instrument to give support for the Social Chinese Soul and to build a *common balance*, a *common sense*, about the standard measure of essential human and social needs.

Moral force induces to understand what has to be satisfied with the individual production. Men and women are responsible in relation with others, for the whole society not

to explore or be explored but to cooperate, aggregating forces and results, receiving from the whole what they are not able to produce themselves. The Chinese Soul is teaching the Global Era the principles shall rule the future world. They dictate how we have to respect and to be sensible to social demands and harmonize them with our leader capacities. Their ideas were exposed to be adopted by governors and administrators of public affairs.

The foundations of the Global Era are not resumed or condensed by Marx, Engels, Mao, Hegel, Heidegger and others, but have been explicit as a generic combination of ideas firstly announced by Kung Fung Tseu (Vth century before Christ),

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Lao Tseu, Hinduism, Buddha, Pythagoras, Plato and Aristotle. Later by Christ and Mohamad.

However, the Chinese sages were masters not on religion but on Ethics. Their thoughts are not originated in religious but in secular concepts. It seems to me that Lao Tseu and Kung Fung Tseu are the intellectual ancestors of Karl Marx, Engels and Lenin announcing the ideals of *communism*.

Actually, the Great Chinese Revolution, initiated about 25 centuries ago has been confirmed and materialized with the first socialist ideal of Kung Fung Tseu: *education has not to be directed exclusively to the noble and to reach people, but has to be transferred for everybody who wants to learn*.

The positive result of that secular principle and nation effort is evident in face of the Global Era. Few years under the dynamic social revolution and Chinese People even supporting enormous sacrifices do result *on extinguished analphabetism and illiteracy*.

For me is difficult to understand what should be better for human society than to get the benefits of knowledge, scientific information and strong moral rules distributed to the whole people. What does liberty mean without education and conscience of what is right and what is wrong? What is *corruption* and what is *anti corruption*?

From Lao Tseu and Kung Fung Tseu the Chinese Soul has offered the systematization of the basic virtues, which are assumed now as *socialist purposes: fidelity* (Chung), *altruism* (Shu), *humanity* (Fen), *Justice* (Yi), *wisdom* (Chih) and *sincerity* (Hsin). These are the essential human virtues that give structure to a Social Mind and shall destroy *corruption*. These seem to be the roots of Chinese Mind and they are essential to fight against corruption.

There is no doubt: meanwhile the history, before both sages, was reported strictly to the law, the legislators were not worried about the people needs but have been considered *theoretic legislators directing their arguments specially to preserve the power*.

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After those brief reflections we have to recognize China in the advent of *a new order of thoughts*. Sage Chinese people have condemned oppressors. They become convinced that no tyrant, oppressor or despot should assure a permanent peace for the empire. And time shows that their thoughts are correct and able to be maintained efficiently.

The ancient principals of big old communities did not worry themselves with the balance and equilibrium of their people and institutions: in fact they become ambitious of power, intending to conquest neighbors territories. They lost the attraction for virtues, for moral patterns when their personal power was under risks. They started giving more value to rich persons than to honored individuals. They have given priority to avid merchants disregarding the reasons of virtuous people.

The governors became more interested in private profits disdaining social needs. Meanwhile, the highest public administrators become others than the nobles.

The competitive forces of different communities were established and were menacing the unity of the Nation. Chinese people has offered reaction.

A new order has emerged from the social disorder. To preserve the unity of Chinese Nation, Chinese Soul has demanded a real social revolution

And that Great Revolution, despite of its high costs, has been victorious and has transformed China to a great example for all nations and structured states. Chinese people has learned the best way to democratic structure and systems of life. And now are teaching the results of this experience.

Hindu inheritance is very significant. Since the most primitive periods of its history Hinduism is concerned about the power of language. The religious and mystic beliefs of Hinduism are the foundations of a permanent relation between the individual and the fragments of the Cosmo. The language became their basic foundations: not the numbers but the words. If the word refers to something it is because that thing does exist. If we think *corruption* as a noun directed to identify *some entity*, therefore that entity exists. If we recognize the word *corruption* as a noun we *have to assume corruption*

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as an entity, delivered from its empiric conception and expressing its self nature. For Hinduism the *concept has been originated by some sort*

of revelation. Knowledge results always of some revelation. Reason is revealed by what the relation expresses. Reason is not necessarily inscribed on the nature of the named things, because that relation is recognized by linguistic convention which is a human rule, not essential to nature existence. Therefore, with that believes we should understand corruption and anti corruption as revealed ideas originated from extra human entities.

Budhism believes that *word is the fourth way to knowledge*. Individual shall ascend to Nirvana when he becomes free of the ties of the words. Based on that sense we shall be able to extinguish corruption when the word *corruption* has lost its meaning. It shows a total transcendent point of view.

Our western geographic and ethnic origins have brought the heritage of a mixed culture, connected to Old Persian, Egyptian, Greek, European, Jewish, Arabian, Islamic and Chinese thoughts and believes.

Jewish religious culture has announced *corruption* in the beginning of their Sacred Book, the Torá. First, describing the episode of the fall of Satan, when the divine entity Lucifer has lost his battle against Jehova, the Supreme Lord.

And second, when Lucifer imitating the snake has convinced the first woman, Eva, arguing that the forbidden fruit of the tree of good and bad should give her a divine power to distinguish good from bad. Both concepts were privilege of the divinities. That power to distinct what is good from evil was forbidden for man's nature. Interesting is to observe that the sanke is the Egyptian symbol of wisdom. What points that wisdom has been the instrument to corrupt the first man and woman.

That sort of capability to judge was not in it self a bad power. But was not proper to human mental structure. It seems that the intention to imitate the divine by forbidden

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ways was the original root of corruption. At that moment men have committed the original sin.

Corruption, in the western tradition, begins with the intention to *falsify*, to *modify* and to *offend* natural conditions, to imitate other being, whose natural structure seems to be different but accessible to corruptor and corrupted. The *roots of corruption* in western world are connected to the forces *impelling to imitation* reported to *destiny*.

To imitate means *the materialization of the intention to equalize what is different by nature*. *Destiny* is linked with the idea of future, connected with *a mission to be accomplished*. One of the roots of corruption is the future aimed status.

To learn is how to establish differences and similarities between things. To learn is also to distinguish evil from good, as attributes of some subject. To learn is sometimes a wrong way of thinking when induces to recognize the attribute more important than the subject. This procedure seems to be *an inversion of values* resulting from an obvious false reason.

That teaches that *corruption is based on false forms of reasoning*.

The power to differ evil from good is so essential to inform the process of knowledge within the human mind that if some individual does not have that power he is considered abnormal and disabled to live in community conditions.

For Christians, Jewish and Islamic people, corruption is an *acquired knowledge* becoming able to *transform human mind and procedures*, *changing* its capacity to think and *acting* out of normal patterns and *collecting* unexpected results.

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Knowledge of good and evil has given support to the ideas of opposition and resistance, correct and false, virtue and vice. Moral rules are generated at the moment that human mind learned the distinction between good and evil.

Christian culture adopts good as a goal and to fight evil as a duty.

We stay here. More observations about mystic roots of corruption shall be object of more specialized studies, distant from the goal of our present reflections.

Emerging from mixed cultures the concepts of *corruption* and *anti corruption* are the foundations of Western Ethics. Therefore, as a pragmatic result from mystic believes *Ethics is the discipline dealing with good and bad, with moral duty and obligation.*

Being *anti corruption* is an option to open the *Heavens door*.

Being *corrupt* is a sort of violence against the social believes and purposes, what means that *corrupt people are antisocial agents*.

As we could see, *corruption* and *anticorruption* have their roots in religious and mystic believes. Being corrupt is to become criminal and to be condemned to Hell.

There are not only mystic beliefs conducing human society to be anticorruption.

There are original distinctions between the roots of the Western and the Chinese concepts of *corruption*: Western World adopt *mystic principles* however in the Chinese understand *corruption as an offense directed against human virtues*. For Chinese the meaning of *corruption* is defined by community traditions, where sage people have authority and reasonable arguments to fix what is good and what is bad, what is convenient and is disapproved.

Nevertheless, on Global Era, we shall say that the different origins are not matter of discussions. Effectively, we are all interested with *prevention and repression to fight against the structures of collective and singular corruption*.

Internal forces provoke corruption.

The ambition to possess some extra power strange for natural conditions has induced the first act of corruption mentioned in the Torá and in the Holy Bible of Christianity.

The excuse found by the First Man was tributing to other the first intent: “*The woman gave me of the tree and I ate*” and the First Woman has made explicit: “*The serpent did not give it, but deceived me, and I ate*”.

On Jewish and Christian traditions *corruption* results from a sort of deceit carried by false or wrong arguments and purposes. Old and New Testament of the Christian Holy Bible expresses corruption as always connected with a consistent *intention to offend some divine law*, what means *against natural rule*.

Corruption is the consistent intention that provokes human being to think or to act *against the original internal forces and movements*. It is a vector directed against personal and social improvement.

Anti corruption expresses the *natural inclination to perfection, to conclude what is not perfect*.

Corruption is always opposite to *moral and written rules directed for social perfection*.

Corruption begins to exist in the *intention, desire or dream* provoked in the mind of men to induce them to evil. The *idea of corruption* does not depend upon its materialization: if we permit that sort of *wrong mental procedure* becoming established in our systems and forms of thinking, the *fault becomes committed* . Its bad consequences become greater and expanded if we do not contain it as soon as possible.

Believers are useful internal forces against corruption.

In the Sura 2 of the Koran, Mohammad teaches that corruption is so strong that people which is not converted and does not have faith in the Prophet and in the Sacred Book will never be convinced that corruption is bad.

When the believers say to them: *“Don’t seed the corruption over the world”* they (who are corrupt) say *“On the contrary, we are only reformers!”*.

Corruption is in some way a sort of rupture of the natural model.

But not every new model is corrupt because if we understand the whole cosmos as a dynamic complex entity, composed by universe or multi-verse structures, systems and of existing organs, new models are the consequence of that dynamic. But, then, what means *corruption*?

Western philosophic concepts of the strength of virtues began with the idea of *entelexía* designed by Plato (Greek philosopher, 427-348 before Christ) as the *interior movement (forces)* existing in the human beings towards the perfection. For Plato, *entelexía* is a vector which direction is the perfection. Therefore, human and all existent beings are directed to become completed and eternal.

Aristotle had another version to *entelexia*: he considered it the *part of human being that is perfect*, what means, the attraction to perfection exercise a force to communicate perfection to others.

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Those philosophic concepts have also been explicated in Middle Age of Western World when some philosophers adopt the idea of Natural Law.

The pilgrims on the fields of knowledge assume *corruption* a practice against the pilgrimage. Corruption is *anti-natural* but *not abnormal*.

Social perception assumes *corruption* as a *wrong behavior of human structures, systems and organs* and conceive *anti-corruption* as natural reaction supported by Social Soul.

By such arguments we are induced to recognize as resulting from *intuition* (Dzogchen or *Entelexia*) the concept of *corruption as immoral conduct against social purposes*.

Social purposes and wishes

There is a great effort of organized societies to translate those concepts in written laws, trying to express what means *public wish* and *social purposes*. Legislators of most different nations are constantly working to establish best conditions of *how to verify it*.

We have doubts about how to verify public opinion and if it is possible, without doubt, to improve social wishes and needs. To succeed intellectually and clear that question let us consider some other aspects.

Cosmo has its original principles and rules *to exist and preserve* its natural conditions. Even when we have to recognize the *cosmic dynamic structure* remaining on continuous processes of changes, *Cosmo tries to persist dynamic* as it seems to be, making efforts to *become eternal*.

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We shall perceive some internal cosmic force existing over the Earth Planet as a Natural Law of Nature Preservation.

Inertia is the resistance of a body to changes in its momentum.

Because of *inertia* the *social mass at rest* remains at rest, and a society in evolution *continues moving* in at a constant speed unless a contrary social force emerges and offends that movement. The *social mass can be considered a measure of social inertia*.

Social inertia is overcome and subjugated by particular internal movements or by external forces. *Corruption is an internal force against the intended social just equilibrium in human society*.

Corruptors and corrupted public agents become the symbol of one of the most important phenomena we have to prevent.

Responses to that crime are implicit to defend social and international purposes of United Nations. To fight corruption brings the understanding of what is a social wish.

Concept of what is social purpose

The main democratic ideal is that people has to be governed by majority purposes and wishes. How to verify social wishes and purposes?

Social aims are recognized through public opinion which is expressed by the majority votes of citizens. But, in fact, the common ways by which public opinions are verified, that sort of majority does not express the real public wishes.

- What does it mean desire, purpose, wish?
- Who has not the conscience of his wishes, desires and purposes is really *free to express them*?

Free men are those who have conscience of their wishes and purposes and the right to put them into practice.

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If social practices are resulting of some other force than social freedom, *what becomes expressed is not the social purpose*. Similar comprehension shall be extended to social phenomenon. We consider free the *society that has conscience of its wishes and purposes and has the right to practice them*. Without conscience there is not social purpose but *instinct or subordination*.

Without knowledge there is no possible expression of discernments judgements neither valid opinions. conscience but subordination. It is possible to verify unconscious impulses, instincts, coercions, inductions and controls of public opinion, but such attributes are not expression of social or individual freedom. What should be understood as social instinct, social wish and social purpose?

We repeat the Greek word *entelexía*, mentioned above.

I do believe *entelexía* is implicit in the soul of all communities.

Aristotle begin the first book of his Nichomachean Ethics teaching:

Every art and every inquiry, and similarly every action and pursuit, is thought to aim at some good; and for this reason the good has rightly been declared to be that at which all things aim. But a certain difference is found among ends; some are activities, others are products apart the activities that produce them. Where there are ends apart from the actions, it is nature of the products to be better than the activities. (Aristotle. Nichomachean Ethics, book I Ch.1)

The Greek philosopher continues:

If, then, there is some end of the things we do, which we desire for its own sake (everything else being desired for the sake of this) and if we do not choose everything for the sake of something else (for at that rate the process would go to infinity, so that our desire would be empty and vain), clearly this must be the good and the chief good. Will not the knowledge of it, then, have a great influence on life? If so, we must try, in outline at least, to determine what is it and of which of the sciences or capacities it is the object. (Aristotle. Nichomachean Ethics, book I Ch.2)

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The individual opinion is an imperfect and not complete judge, elaborated as a result of individual experiences, former concepts and adopted principles but without the verification of the truth contained in those premises.

Each man judges well the things he knows, and of these he is a good judge. And so the man who has been educated in a subject is a good judge of that subject, and the man Who has received na allround education is a good judge in general...

From these considerations we are not able to say even the a good opinion is not a true judge. , *To be considered correct* the opinion needs to *be justified and enough proved by reason.*

Therefore, without justified conclusions the conclusion is not able to be considered true or false. To consider public opinion just or false we need the essential of reason.

Experience teaches that *public opinion* is not the result of reasonable judges but, at most, *emerges from momentary emotions provoked by casual stimulus.*

The supposed *conscious public opinion* is commonly formed by inducement of media, which is moved by economic interests. Or, sometimes, emerges from the activity of minority groups contaminating through rhetoric arguments others segments of society and preaching insubordination to social statutes.

People *should be competent* to acquire good opinions, but *competency is not the only reason to form just judges.*

Therefore, *public purposes* are not revealed by manifestations and, by those instruments, don't have to be considered *revealed* as a true social feeling.

Life teaches that an *unconscious true wish* determines the starting point for freedom.

Remains the question: - *Do social purposes answer to the requests of public opinion?*

The conscient desire is consequence of previous knowledge of *what is wished.*

Then, *valid opinion* becomes near to a *correct judge*, but *public desires* are not always corresponding to to nor *public purposes.*

Public opinion differs from *Public Purposes.*

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Public opinion, as public desires, expresses public emotions during some moments.

Public purposes reveal long duration feelings .

So, the just answer to what *people wants* to become stable and socially organized is not necessarily similar to what people expresses through the manifestations and movements on the streets.

Democratic procedures require free elections which sake is to define the *effective popular purposes* . What means the transference of the social responsibility to the elected people.

If the ideas submitted to electors have not been previously clearly exposed, submitted to discussion and democratic debates, the result will be a falsified public wish.

Empiric science reporting to social approaches

Empiric scientists as physicians, neurologist and astronomers since some decades are understanding that in the Cosmo we shall recognize four systems of forces.

Considering force a result of various factors that cause a body to change its speed, direction, shape or intensity. Force is studied as vector quantity, having both magnitude and direction.(The American heritage. Science Dictionary. Houghton Milflin Co. Boston:2005)

Social sciences have straight analogy with such concepts.

Contributions of social forces help to dimension the net social force in any given historic moment.

The planet Earth, as similar others, is recognized by its proper consistence and obedience to the principles of natural preservation. If we consider human communities as parts of the whole human mass, we can understand those fragments as parts of the social matter of which society is formed. And, comparing with physic concepts, we shall say that human communities are sensible to the four systems of forces existent in the Cosmo.

Four natural systems of forces

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There are four natural phenomena involving the interaction between particles of matter. From the strongest to the weakest, the four forces systems are the strong nuclear force, the electromagnetic force, the weak nuclear force and gravity. (The American heritage. Science Dictionary. (Boston:2005).

By analog reasons we shall accept that interacting on human societies are submitted to four systems of social forces. From the strongest to the weakest, there are:

- a) a *strong communitarian force*, as a natural tendency to preserve familiar and communitarian feelings, because human being is gregarious by nature;
- b) the *electromagnetic forces*, not distinguishing past, present and future, common to all entities in the complexity of their existences, acting over thoughts, believes, reasons and intellectual relations with the context;
- c) the *weak nuclear force* acting as generic traditions, feelings and dreams,
- d) *gravity*, represented by *human material and physic natural and essential needs*.

Natural feelings against corruption

Global Era induces to recognize possible scientific conditions to adopt pragmatic and empiric precautions to help human society against corruption. That expresses a *common intention of all nations*.

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Natural principles and social explicit laws try to induce human communities to that collective reaction emerging from national, social, cultural, geopolitical and economic contexts.

News from empiric sciences

Something invasive is resulting from scientific researches on Physical, Chemical and Medical fields of knowledge: Our brain is sensible to receive and become conducted by electromagnetic forces! Human processes of memory and thinking shall be submitted to other people desires, wishes and orders! Many news about recent experiences inform us that our brain is the goal of neurologic invaders and shall be controlled by others than our own mind!

Scientific experiences are being processed to develop the control of mind.

That is a virtual threat?

No, it is a fact.

We are in the way to become passive entities submitted to other minds, to others wishes and to others interests.

The power directed to brain interventions through electromagnetic forces and high technology is *now being tested* in many centers of neurological researches.

We agree that *corruption* is an idea referred to some sort of entity. We are not able to deny that corruption is an abstract noun, so classified within the grammatical categories.

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Therefore, we shall consider *corruption* constituted within some electromagnetic field. And, that electromagnetic field shall be instrumentally defined and attacked by new technologic instruments.

That power of electromagnetic intervention can be used to invade, to disturb and to correct human brains.

Brain is the material basis of the mind. Systems of thinking result from mental processes. Mental process occurs on the mind.

Questions:

There is some electromagnetic differences between the fields where good and bad thoughts are revealed?

The nature of good and evil thoughts is similar?

How should one good thought interfere on bad ideas?

Old Chinese people intended to do it by numbers.

Hinduism think that by words human individuals become able to suppress bad ideas and to accept good ones.

Christian and other religions, believing in *post mortem* menaces and rewards, do their best directed to what *they believe are good practices*.

Intuition induces us to say that *humans will use electromagnetic forces directed to good and evil*. And, may be in some more years, through the intervention of electromagnetic instruments *the individuals will be submitted to some groups of mental invaders*.

They shall be good, but also they could be bad.

Justifying intuition (Dzogchen, Natural Knowledge)

Ideas give name to things, actions, movements, qualities, quantities, connections between phrases and words. Relations between ideas form thoughts obeying the relation stimulus-response. To think is to process some sort of electric wave which provokes the constitution of an electromagnetic field.

Ideas and thoughts do exist within electromagnetic fields. In a short time we will be able to find scientific ways to identify the electromagnetic fields formed by thoughts. They will be measured.

We will become able to establish relations between the electromagnetic fields. From that development will emerge scales and numeric tables and lists quantifying and qualifying thoughts.

Our knowledge will grow up and we will be able to identify the characteristics of each of electromagnetic field where thoughts are produced and contained. And will discover how to qualify and measure them. Instruments will be invented to control, interfere and administrate human thoughts and actions. Desires, wishes, intentions, purposes will be dominated. It is not a visionary dream.

Respect to social purposes

To preserve the balance between human kind and the whole planetary entities expresses an important collective wish. To offend the social intent is now considered a

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serious form of *revolutionary corruption*. World Community of Nations understood that when bad purposes of governors or organized groups should carry bad consequences to human beings affecting the Global Era they have to be repressed. United Nations Organization the Global Community assume the right to correct those attitudes.

Then, all nations have to be prepared to be offended by undesirable progress resulting from that sort of knowledge, as the same has been done against chemical weapons.

But which legal and scientific supports we have to react to that sort of electromagnetic menace?

The same as we are doing against the bad use of computers and internet.

That is the conclusion: we have to be able to repress corruption through what is learned and approved by the highest technology.

III – Brazilian Law : generic concepts of various crimes linked to corruption

Brazilian legislators have fixed corruption and its connected crimes on criminal law terms. The Criminal Law is established in Brazil under the name Penal Code, first adopted in 1940, Dec-Lei n. 2.848. Corruption is defined in specific part (Parte especial) of the Code, including many different concepts related to various criminal hypothesis.

All of them are generic recognized as *crimes against the public administration*.

Corruption is a crime typified by distinguished hypothesis.

1. Peculatus. In the civil law, the offense of stealing or embezzling the public money. It refers to peculation, that is the unlawful appropriation, by a depositary of

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public funds, of the property of the government intrusted to his care, to his own use, or that of others. Refers to public officers.

2. Insertion of false data on information systems or facilitate it for others.
3. Give to public money different destination of which they have been directed.
4. Concussion
5. Passive corruption
6. Omission on official duties
7. Administrative lawyering
8. Active corruption
9. Traffic of influence

Thanks for your attention.

Scientific recent books referring to electromagnetic forces.

- *Unconscious cerebral initiative and the role of conscious in voluntary action*, Benjamin Libet. *Behavior and Brain sciences*. Vol.8, n.4, pp.529-539.1985.
- *When perfect isn't good enough; Strategies for coping with perfection*. Martin M. Antony and

Richard P. Swinson. New Harbinger Publ. 2009.:

- *Telomeres : in a life spanperspective: a new "psychobiomaker"* E.S.Epel in *Current Directions in Psychological Science* 18(1) p. 6-10. 2009
- *Prefrontal cortical network connections: Key site of vulnerability in stress and schizophrenia*. Amy F.T. Arnsten, in *International Journal of Developmental Neuroscience*. Vol.29. n.3, pp. 2 5-233, 2011.

Scientific recent publications:

- Scientific American n.244 *Mente Cerebro*(inPortuguese) www.mentecerebro.com.br

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Authors and articles:

a) Stephanie Sutherland. Title: *Dormir, lembrar e esquecer*. P.18 to 20 .

b) Emily Laber-Warren. *Em busca da perfeição*. P.34 to 41

c) Ingrid Wickelgren. *Por onde andam seus pensamentos*. P.48 to 51

• Scientific American Edição Especial n.37(inPortuguese) www.mentecerebro.com.br

a) Alexander Kotrschal. "Contadores" de estresse. P.38 to 43

b) Army Arnsten, Rajita Sinha and Carolyn M. Mazure. O cérebro em colapso. P.44 to 51.

* Scientific American Edição Especial n.34 (in Portuguese) www.mentecerebro.com.br

a)Patrick Janot. *Gigantes em busca do infinitamente pequeno*. P.16 to 27.

(title translated: "Giants research for little infinite)

b) Thierry Lasserre and Danil Vignaud. *A misteriosa identidade dos neutrinos*. P. 28 to 37.

(title translated: *The mystery on neutrines identity*

Alexander Kotrschal. "Contadores" de estresse. P.38 to 43. (title translated: "Accounting" stress)

* Scientific American Brasil n.126 (in Portuguese).

a) Terry Sejnowski and Tobi Delbruck. *Linguagem do cérebro*.P. 52 to57. (title translated: *Brain's Language*)

* Scientific American Brasil Edição Especial n.40 (in Portuguese).

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a) *Mauro Maldonado e Silvia Dell’Orco. Esferas conscientes e inconscientes. P. 22 to 57. (title translated: Brain’s Language)*

*Scientific American Brasil Edição Especial n.40 (in Portuguese).

a) *Joe Z. Tsien . O código da memória. P. 38 to 45 (title translated: Memory’s code)*

Corrupção Ativa em Transação Comercial Internacional

Art. 337-B. Prometer, oferecer ou dar, direta ou indiretamente, vantagem indevida a funcionário público estrangeiro, ou a terceira pessoa, para determiná-lo a praticar, omitir ou retardar ato de ofício relacionado à transação comercial internacional:

Pena - reclusão, de 1 (um) a 8 (oito) anos, e multa.

Parágrafo único. A pena é aumentada de 1/3 (um terço), se, em razão da vantagem ou promessa, o funcionário público estrangeiro retarda ou omite o ato de ofício, ou o pratica infringindo dever funcional.

Tráfico de Influência em Transação Comercial Internacional

Art. 337-C. Solicitar, exigir, cobrar ou obter, para si ou para outrem, direta ou indiretamente, vantagem ou promessa de vantagem a pretexto de influir em ato praticado por funcionário público estrangeiro no exercício de suas funções, relacionado a transação comercial internacional:

Pena - reclusão, de 2 (dois) a 5 (cinco) anos, e multa.

Parágrafo único. A pena é aumentada da metade, se o agente alega ou insinua que a vantagem é também destinada a funcionário estrangeiro.